THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

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PARSONAGE BUILDING.

THE work of parsonage building should commend itself to the women of our church, and has been very properly the *special* work of the missionary societies for the present year. It was the kindly forethought of a godly woman that provided the first missionary parsonage, and, moreover, furnished it. We can imagine with what a feeling of restful satisfaction the weary Elisha surveyed the bed, table, stool and candlestick provided by his thoughtful hostess.

I presume we shall not be accused of grand larceny if we take the example of the Shunammite woman to stimulate and encourage our efforts for the parsonage fund, and allow the influence of her example to stimulate us to greater interest in a work which so vitally concerns the women of the churches.

The parsonage loan fund was a happy thought, especially as it ought to engage the prayers and gifts of women of wealth who, like the Shunammite, only need to have the opportunity placed before them to be roused to action. What more blessed memorial can a stewardess of the Lord's bounty leave for herself than a missionary parsonage, which shall give shelter to some one of our dear home missionary wives, those noble women whose self-denying labors of love are an example and a benediction to all?

The trials and privations of life on our northern and western frontiers press with greatest severity upon the wives and children of our missionaries. It is hard enough to stem the tide of worldliness and rampant wickedness to be found in the new North and West, and our home missionaries need the moral support the churches can give them. How much harder their lot is made when they are compelled to live in narrow, comfortless quarters, perhaps in one room, the four corners of which are called by courtesy, parlor, bed-room, study, kitchen; too often insufficiently warmed and clothed and fed, haunted by the fear that sickness and death may thrust their unwelcome presence into the family circle?

I could move you to tears with the story of the privations of home missionary wives. I could make your hearts

ache with a simple recital of facts. But why should I do this? Why should I do more than plainly present the urgency of the need of parsonages for our home missionary families, trusting you will see the need of great increase in your gifts for this branch of the work? It is a womanly, a Christian thing to do.

As an appropriate response to the above, which we clip from *Home and Abroad*, read carefully the following letter from Rev. H. W. Crabbe, "who knows whereof he speaks," as it is his good fortune to occupy the beautiful parsonage, a cut of which is presented on the first page of this magazine:

LOS ANGELES, February 11, 1889.

DEAR BRO. WALLACE.—It gives us all great pleasure to have the privilege of giving our testimony in regard to the necessity and importance of the parsonage work. The comforts of such a home are simply inexpressible. I could not, I think, by anything I could write make any one fully appreciate this, unless I could put them in the same position in which we were placed before the parsonage was built and then put them into the manse where they could enjoy all the privileges and advantages of a comfortable home.

We have been singing one continual song of gratitude and thanksgiving ever since we entered it, on account of the comforts which it affords us. The advantages are equally great. Chiefly in these: We have a fixed dwelling place, and are not living in constant dread of moving, as nearly all tenants in this city do. We can always be found in one place by the people and especially by strangers. We are placed in a position which enables us to manifest some degree of hospitality, which is no small part of a missionary's work.

A word with reference to the economy of such a work as building parsonages. It saves the missionary from paying such exhorbitant rents. I do not mean by that, that the missionary could afford to rent such a house as the parsonage which we are now permitted to occupy, because he could not, but it saves him the expense of moving frequently in addition to the heavy rent that is charged here for mere shells of houses.

If I were starting out to rent a house or room in this city, I would be compelled to seek for two or three rooms at about twenty-five or thirty dollars per month, and they would in all probability be quite a distance from the church and very inconvenient to the work. It is, in this instance, better for the congregation and for the Board of Church Extension to have the ground occupied. It enhances the value of the property and commends the church to the community.

A lady, not of our church, who lives in the same block, said, "The church that would build such a home for its minister deserves credit." It puts the congregation on a better footing; it makes the people feel better; it gives them a stronger impetus to get off the Boards of the church.

The truth is, we have not language to express our thanks to God, to the Board of Church Extension, and the good women of the church, for the comfort afforded us in our home.

The building of parsonages for the struggling missionary is only second in importance to the church home.

Yours faithfully,

HENRY W. CRABBE.

The resurrection is only the tomorrow morning of death, and when we think of the grave, we should do as in the happy days of our childhood we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning, and take us with him on a pleasant excursion.—*Dr. Wm. Taylor.*

THE LABORERS—WHO ARE THEY?

A paper read before the W. G. M. S., Washington, Pa., May, 1888, and published by request.

The various Mission Fields of the world, their condition and their crying needs have been presented to us. Before considering how to meet and relieve their necessities, let us take a brief look at the laborers already in the fields of our own church; the noble band of men and women who have consecrated their lives to the work of saving souls. Who are they? In the brief period of time allotted us, it would be impossible to even mention by name each one, so we will take a swift journey through the different fields and visit a few of the faithful. Going to the Foreign Field our first halting place will be India. Whom shall we meet there? India! Does not the very word itself bring to our minds such names as Gordon, McKee, Martin, Stewart and Barr? Yes, and by the side of these pioneers, these long tried and faithful ones, we find the younger workers, earnestly striving to do well their Master's work; those in whom so many of us are personally interested, whom we consider our own—the Misses Wilson, White, Given, Corbett and others.

Passing on to Egypt we find the Lansings, Giffens, Misses Kyle, Hogg, Thompson, and many more who have cheerfully given up native land and kindred to carry the glad tidings to the land of the Pharaohs.

Crossing the Pacific and landing upon the western shore of our own fair land, whom shall we find isolating themselves from congenial companions, denying themselves all luxuries and often indeed the very necessities of life, in order to carry on the good fight? In Washington Territory, Rev. Jos. Alter; in Oregon, Mr. and Mrs. McBride, with whose noble work among the Warm Spring Indians we are all familiar; in California, Revs. Stewart, Crabbe and several others; in Colorado, Rev. Rankin; in Dakota, Rev. Moffet. As we journey eastward we find many earnest laborers sowing the seed in Nebraska, Kansas, Iowa, Illinois, Michigan, Indiana and Ohio. These laborers are not only expected, as Mrs. E. B. Graham told us in her paper on "The Needs of the Home Mission Field" last year, to attend to the spiritual wants of their stations, but must act as real estate and employment agents for all prospective members, keeping themselves posted as to the land and general business of the locality in which they are stationed. The workers in the Home Mission Field, however, are not only the preachers of the Word whom the church has sent out, but the wives also who accompany them; the delicate, tenderly nurtured women, who bear so bravely and uncomplainingly the heavy burdens laid upon them. My heart ached when in a letter received recently from the Treasurer of the Women's Magazine I read that the wife of one of our Home Missionaries, not very far west either, in sending the Treasurer a list of subscribers to the MAGAZINE, said she would like to take it herself, but times had been so hard with them this year that sixty cents seemed more than she could spare. Sixty cents, my sisters! Think of it! What is sixty cents to any of us? A mere bagatelle; to her so much.

But we must hasten on, and turning our footsteps toward the sunny south where millions of dusky brothers and sisters are crying for the bread of life, we find at Chase City, Rev. J. H. Veazey; at Bluestone, Rev. J. A. Ramsay; at Norfolk, Rev. W. L. Wallace; at Knoxville, J. S. McCullough, D. D., Misses Wallace,

Cleland, McBride and many more, all obeying the Master's command, "Go work in my vineyard." Oh, how severely the Christian heroism of these at Knoxville has been tested within the past few months, and how nobly they have stood the test, proving that they forget all the sacrifices they are making, and the discouragements they receive, in their love for him and his commandments, who has said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Now that our journey is ended, let us not forget these patient toilers, but emulate them in the wide field for Christian work that lies all around us, and aid them both with our prayers and with liberal contributions from the abundance with which God has been pleased to bless us.

VIRGINIA HASTINGS.

WHY OUR SOCIETY DID NOT DISBAND.

I AM only a plain, unlearned old woman, Miss Mary, and never had no knack of story-telling, but as you're so anxious to hear about it, I'll tell you how it all came about that we've such a live missionary society, as you say, in our little town.

You see, three or four years ago—yes, four years next April—our other minister's wife, Mis' Allison, she was a-visiting her people in one of those towns where the annual meeting was going on, and she went to the meetings all the time and got just full of missions. And when she come home nothing would do but *we* must have a missionary society here; and so she talked and begged till she got most of us to say we'd join if she'd do the leading. And we *did* have some downright good meetings as long as she was here. But when she moved to California, and we hadn't no minister for a long time, we got kinder downhearted and lost our interest in the heathen and in our society.

Well, we met and met, but couldn't scarce ever get enough together to have a meeting, and when we did, nobody'd pray 'cept Mis' Barton and Mis' White, and we'd nothing to read, for we'd stopped a-taking the magazines, so we'd mostly spend the time a-talking about everything under the shining sun but the heathen, and then go home.

So, after things had dragged on that way for a long spell, we allowed we might as well give it up, and one Sabbath we had it given out in church that we'd have a special meeting the next Tuesday for the purpose of disbanding.

But when Tuesday came round and a cold, drizzly rain set in and never let up a minute till noon, I'd a'most made up my mind 'twan't no use for me to take that two-mile ride to town, for ther would not be nobody at the meeting such a day as that. Howsomever, as I'd promised to take three pounds of best Jersey butter to Mis' Judge Scott, who'd invited most of us church women to supper that evening to her house—(you've seen that fine house just across the street from the church)—I thought it would do no harm to start an hour or so earlier and see if anybody *would* come out.

So Josiah hitched up old Betty to the covered rig, and we set out and jogged along through the mud and slush kinder slow, so that by the time I drove up to the church the last bell was just done a-ringing.

Well, when I opened the door expecting to find the church about empty, you can guess how amazed I was to see more

than twenty women a-waiting there for our president, Mis' Barton. I slipped in quiet and set down alongside 'Liza Jenkins, and whispered, "For the land's sake, 'Liza, what *is* a-going to happen? Is the millennium come, or is a live missionary going to speak, or whatever did bring all these women out such a day as this?" And she whispered back in a 'shamed sort of way, "I reckon it's mostly on account of that tea-party over to Mis' Scott's. You see, we hated to go to that and not come to the meeting when it was so close." I couldn't help thinking, "Poor human natur! We must think the Lord feels wonderful flattered to find us so zealous for missions when there's a party next door."

Well, as I set there a-waiting, I begun to get a little thawed out after my cold ride, and then to feel drowsy-like, and by the time Mis' Barton had opened the meeting and begun reading a tolerable long psalm, I was that stupid I thought I'd just shut my eyes one minute to rest 'em. But I guess I must have lost myself. for when I opened 'em again, there seemed to me standing on the platform the Lord Jesus himself, a-looking that sorrowful and reproachful that we all shrunk back in our seats, for we knew by that look that he had something against us.

And when he said, slow and solemn-like, "Woe unto them that are at ease in Zion," I was that flustrated, for I made sure he meant me, on account of my having gone to sleep in meeting. But he didn't appear to notice me in particular, but lifted up his hands and raised his eyes to Heaven as he said, "Father, forgive them, for they know not what they do." And while we was all a-trembling and shaking, and wondering how we'd displeased him so, he looked straight and stern into our faces, saying, "When I say unto the wicked, thou shalt surely die, and thou givest him not warning . . . . . to save his life, the same wicked man shall die in his sins, but his blood will I require at thine hands." And then as soon as he said, "How shall they hear without a preacher, and how shall they preach except they be sent," then we knew he meant us going to give up a-trying to save the heathen.

So when Mis' Barton, afraid and trembling, said, "Lord, what wilt Thou have us to do?" she just spoke the feeling of all our hearts. And the dear Jesus answered, "Be not weary in well-doing. Forsaking not the assembling of yourselves together. No man having put his hand to the plough and looking back is fit for the kingdom of God."

Then Mis' Barton said, a little more satisfied-like, as if she had a good excuse to back her, "But, Lord, there are so few of us, that it seems useless to keep up our meetings any longer."

But the Lord didn't appear to think that was much of an excuse, for he said, "There is no restraint to the Lord, to save by many or by few. Where two or three are gathered in my name, there am I in the midst of them."

But Mis' Barton went on, not complaining, but as if she really didn't know what to do, "O Lord we are so feeble, we are so feeble! What can our little society accomplish among so many millions of heathen?"

And his answer came, sweet and comforting, "They that wait upon the Lord shall renew their strength. He giveth power to the faint, and to them that have no might he increaseth strength."

But when Miss Lester spoke up and said, "Lord, how can we hope for the conversion of the world, when it takes so much money and so many years of hard work to establish one feeble little church in heathen lands?" I made sure he'd reprove her for her presuming, but he only said, in a patient, loving way, as if he was thinking of the poor lonely missionaries, "Fear not, little flock, for it is your

Father's good pleasure to give you the kingdom. A little one shall become a thousand, and a small one a great nation. I, the Lord, will hasten it in his time."

Then little Mis' White, with her six children at home, and her childish old father to take care of, said, "Dear Lord, I do pray Thy kingdom come, and want to do all I can to bring that good day; but my hands are so tied and my life is so full of care, that I've no time for so many meetings. Am I not serving thee in caring for my family?"

And he looked at her so loving that I thought sure he'd excuse her; but he only said, "Seek ye *first* the kingdom of God and his righteousness. Casting all your care upon him, for he careth for you. Take heed lest any time your hearts be overcharged with cares of this life, and so that day come upon you unawares. That which fell among thorns are they which are choked with cares of this life and so bring no fruit to perfection."

Then Mis' Nichols, whose big farm joins ours, you know, put in her plea: "O Lord, we have been trying to do something for missions, but this year, thou knowest how the crops have tailed; the harvest has been scant, and there is little money for what we actually need." But he didn't say there was no call for *her* to do anything, but, "*Every* man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. There is that scattereth yet increaseth, and he that watereth shall be watered also himself."

An then Mis' Peterson, with her diamonds a-sparkling in her ears, and her sealskin cloak a-snuggled around her—her as had told us she couldn't afford to give to foreign missions any longer, because there was so many calls for money, she had the face to get up and say, "Some of us, O Lord, have means, but our expenses are so great, and we *have* to live. When times are so hard and money so scarce, those of us who have money are called on for everything, and it is give, give, all the time. Isn't there a limit to one's ability to give?"

I tell you, I daren't meet his eye, I was that 'shamed for her; but he just said a little more stern, "The silver is mine, and the gold is mine. Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth. Will a man rob God? Yet ye have robbed me, Bring ye all the tithes into the storehouse."

Then little Mis' White spoke up again. "O Lord, we do want to bring in all the tithes, but there are so many little mouths that *must* be fed, so many little bodies that *must* be clothed, that when that is done there is little left to give." And then he just give us the Bible way of doing these things: "Upon the first day of the week let every one of you *lay by* him in store, as God hath prospered you. The tenth part shall be holy unto the Lord."

Just then up spoke Mis' Wilson, who hadn't said anything before, "But Lord, there is so much to do at home. There are heathen at our own doors—the poor and the needy, right here, a-suffering for food and clothing. Does not charity begin at home?"

And his answer come quick and strong, "These ought ye to have done, and not to have left the other undone."

Then Mis' Hunter, who don't believe in foreign missions, but who had stopped in with Mis' Peterson, asked, "Lord, have we not all we can do in sustaining our home missionaries in their weak, struggling churches? Isn't it better to give all we can spare to spreading the gospel in our own land, where it is so much needed?"

"Go ye, teach *all* nations," he said, mighty positive. "Go ye into *all* the world and preach the gospel to *every* creature."

It appeared as if he had touched everybody's ailment except mine, so I just swallowed the lump that was in my throat, and I said, "Dear Lord, I'm sure I want the poor heathen to have the gospel, and I'd do anything I could to help; I'd go to missionary meeting, rain or shine; I'd willingly give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer." And I thought maybe, if I'd do everything else willing, he'd say that was enough, because of my timidness, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I *do* want to take up my crosses, and I wouldn't for anything deny thee before men; but when I try to pray in meeting I just get so flustrated I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said: "Likewise, also, the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us." So I daren't open my mouth again. But Mis' Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me, and I am not capable of doing it."

And again come his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it *shall* be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, *I* will help thee.'"

And then, when our mouths were all stopped with his arguments, the loving Saviour, with such a look of sadness and tenderness as he must have had when he was a-weeping over Jerusalem, said, "O, my people, what have I done unto thee, and wherein have I wearied thee? Ye have said, 'It is vain to serve God.'

"'I gave my life for thee; my precious blood I shed
That thou mightest ransomed be, and quickened from the dead.
I gave, I gave my *life* for thee.
What hast *thou* done for *me*?'"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and, would you believe it? there I was standing and a-crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Mis' Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was that lifted up above common feelings that I didn't care for nothing of that kind; but when they was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how flimsy they looked when he answered 'em right out of his Word, and how we'd hate to take up them excuses to the judgment bar of God, and how we wouldn't get 'em off our tongues there as glib as we do now, and how I hoped the Lord would forgive me for not even trying to pray in meeting. And then I told 'em if we couldn't any of us talk in meeting, as some of us had often said, why it must be a particular kind of meeting, for when we got over to that party to Mis' Scott's,

I'd warrant we'd talk fast enough to make Satan laugh in his sleeve at having put *that* silly excuse into our mouths. And as to the hard times and the poor crops, I wouldn't wonder if we'd all spent more in getting new things for that same party than we had in two years for foreigh missions, or home missions either, for that matter. And as for the bad roads, and the cold days, and the hot days, and the rainy days, wasn't it a mighty pity we couldn't have a party next door to our meeting *every* month? and that, as for me, I was going to stick to the society through thick and thin, if I had to be president and secretary and meeting all at once, for I wasn't going back on the Lord that way again.

And, would you believe it? they wasn't one mite mad, but some of 'em was crying and all of 'em was solemn, as if they had seen the Lord as well as me.

An' then I asked 'em wouldn't they all kneel right down with me and help me ask the Master what *he* wanted us to do about it; and I tell you, I found that if I couldn't never pray before it must have been because I'd nothing particular to say to the Lord, for the words come quicker'n I could speak 'em, and I never once thought about what Mis' Peterson and Mis' Nichols was thinking about my poor prayer, but most forgot there was anybody there but me and the Lord, as I told him how wicked we'd been feeling, and how ashamed we was, and begged him to forgive us and help us to follow him wherever he led; and before I'd hardly got done praying, Mis' Barton, she begun and prayed pretty much the same way; and then Mis' White, and another, and another, and we each took our old excuses and laid 'em at his feet, and they did look so little and mean lying there, that we just wondered how we'd ever come to let 'em lord it over us as they had.

Well, the upshot of it was that we determined then and there that, God helping us, we'd never stop working for the heathen till he called us home; and that we'd do anything that the Master wanted us to, speaking, or praying, or leading; and if we wern't main sure what he *did* want, we'd keep on asking him till we found out.

An' since that day, two years ago, we've never missed having a meeting, rain or shine, and you seen yourself today how the women come out and how they take hold of everything, and we don't hear no more of them old excuses, but we just keep on a-working with all our might, so that if the dear Lord should come down suddenly some day to any of us, we needn't be afraid to have him ask, "What hast thou done for me?" —*Leaflet Board of Northwest.*

MISSIONARY ITEMS.

E all have dreams of the millennium of different kinds. One man's dream I heard of was this: "The day when religion will not cost a penny to anybody." Well, now, the millennium in that sense has dawned upon thousands already. There is no consistency in getting up in a meeting to sing—

"Were the whole realm of nature mine,
That were a present far too small,"

and then a few minutes later fumble in one's capacious pocket for the smallest coin of the realm to drop into the box. For my own part, I am very glad that the fourpenny bits have been called in from circulation. I only wish threepennies would go too, because there are many folks—it is human nature: we do

not care to bring out the ponderous copper—and in that case they would produce instead the bright and merry-looking little sixpence. I believe in many cases it would improve our general collections to the extent of ten or twenty per cent. David's temple cost £6,000,000; Baal's temple cost £21,000,000. A missionary wrote home the other day that there is a man in China who spends £50,000 a year upon idolatry, and here we have to light our candles all over the land, to sweep it from John O'Groat's to Land's End, and our small total is £250,000. Heaven will help us when we help ourselves. It is all in vain to call the fire down on the mountain unless we have the altar built, unless the sacrifice is there, unless you have something to feed the sacred flame. It is all very well to call to the divine breezes to blow; we must find the sails. It is all very well to ask God's pillar to go on in the van; but we must be ready to march after the pillar God puts no premium on indolence. Let us, then, do the best we can to answer our own prayers.

MISS SUE MCBETH tells this incident of the Chief of the wild Shoshone Indians, at Lemhi agency:—

The Agent there seemed to be a Christian man, and in his talks with the Shoshone Chief told him of the two worlds after this life, one of them a happy world, to which he wanted so much that the Chief and his people should go. 'Is the white man there?' asked the Chief. 'Yes.' 'Huh!' was the answer, 'there is no place for me then. If it is a good country the white man would come along and want it for himself. He wouldn't let me stay there.' 'No' the agent told him, 'that couldn't be done. Heaven is for the red man, too, the same as for the white man and God loves them both alike.' But he wouldn't believe it till Alex (a Nez Perces) told him it was all true, that the Nez Perces believed it and many of them had started on the road there. 'I wish I knew about these things as the Nez Perces do' he said. Miss McBeth longs to see a Nez Perce commissioned to do evangelistic work among the Shoshones, of whom, with affiliated bands there are about 700 at the Lemhi Agency.

"In the life of Robert and Mary Moffat, just edited by their son, we are reminded that for ten years the early mission in Bechuana Land was carried on without one ray of encouragement for the faithful workers. No convert was made. The directors at home, to the great grief of the devoted missionaries, began to question the wisdom of continuing the mission. A year or two longer the darkness reigned. A friend from England sent word to Mrs. Moffat asking what gift she should send out to her. And the brave woman wrote back, 'Send a communion service; it will be sure to be needed.' At last the breath of the Lord moved on the hearts of the Bechuanas. A little group of six were united into the first Christian church, and that communion service from England, singularly delayed, reached Kuruman just one day before the appointed time for the first administration of the Lord's Supper.

THE following verse was written in an album by Robert Moffat:—

Mine album is the savage breast,
Where darkness broods and tempests rest
Without one ray of light;
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

Two Chinamen at Fruchnow—one a Christian, and the other a heathen,—had their eyes operated on for cataract. Both were cured. The Christian held a praise-meeting with his fellow Christ-

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ians, and became a preacher of the gospel. The heathen held a feast with his companions, drank whisky, and ruined his eyes beyond recovery. Godliness is profitable for all things.

Of the great mass of missionary history we have no written record. A converted Chinaman on our Pacific Coast sold himself to work as a coolie in New Guinea, for the sake of working among his own countrymen. and before he died personally led to Christ two hundred of his companions. But how many such heroic lives have no written annals, save in God's "Book of Remembrance?"

HOW SHALL WE MAKE THE MEETINGS OF OUR MISSIONARY SOCIETIES MORE INTERESTING.

DOES this seem to inply that usually our meetings are *not* interesting? To one who has from her childhood been familiar with these things, it. may seem strange that such a meeting could be otherwise than full of interest. But all are not familiar. I once asked a young woman of education and more than ordinary intelligence if she would write for our next meeting a paper on the life of Mrs. Ann H. Judson. "Why, yes," she replied, "I will if I can, but I never heard of the woman before."

To those, then, to whom these things are not familiar, how shall they be made interesting?

I answer, by making them familiar. The things we know, we love, and the greater our love, the greater is our desire for knowledge. Now the way in which it is proposed to increase interest in missionary work is to increase knowledge. So I would suggest that our circle meetings be made not prayer-meetings alone, but also meetings for investigation. Do not let it be thought for a moment that I would disparage prayer. Whatever you neglect, do *not* neglect to *pray*. Let no one say, "I can give nothing but my prayers," as if prayers were little. "More things are wrought by prayer than this world dreams of." But in *addition* to the prayers, let us introduce some study. As we are most interested in those things that we know something about, so we certainly can pray with the truest feeling for those we know something about.

It is all very well to say, "Lord, teach us *how* to pray"; but I think in this matter at least, we are not to sit with closed eyes and folded hands, waiting for the answer to come in some mysterious way; rather, he teaches us by giving us plenty of means at our command, so that we can keep ourselves well informed if we will.

I am sure I am safe in saying that those who take the deepest interest in missions are those who have acquired the most information on the subject. Now let the work at our meetings be the bringing together of information. Let us go over the ground historically. Even though some of us are already familiar, to some extent, with missionary history, let us seek to share that knowledge with those of our number who are not familiar, and let us especially remember our young people. We want them to become interested and to help us in our work. We may have a flourishing mission band, but it is not always easy to keep the attention as one could wish on Saturday afternoon, where there is bedquilt piecing, and other sewing around. It seems to me that there is a good deal in getting these young people in the habit of attending a real missionary meeting while they are young, and I think they will be willing to do their

part toward making these meetings interesting. There is enough for all to do, and the systematic work of gaining knowledge of history, customs, religious and missionary work in different parts of the world, may easily impart to our meetings an interest which will be absorbing.

Possibly, some of the introductory lessons may be found to have some elements not quite so interesting, which are still necessary to an introduction. *Amusement*, however, we may do well to remember, is not the main object, and in this kind of knowledge, as in all others worth having, there is no royal road.

Now, to put these few thoughts into practical shape, suppose we appoint a meeting to be held at some convenient place. As our meetings have not been so well attended as we could wish, of late, we will not depend entirely on the notice given from the pulpit. Very likely, a good many will forget all about it before the evening comes, and others will think it will be the same old dull meeting where two or three will pray for the heathen, who are, as they think, "a good deal better off, very likely, than people in our own country"; "Anyway," it is always added, "there is work enough to do at home." So little do these people realize what the real missionary spirit is, and so completely do they forget that the true secret of all missionary work is love for Christ. Now, let those who are interested do a little personal work among these people. They are just the ones we want to reach. Let us invite all the sisters in the church to come to the meeting. Invite them as *Christians;* tell them we want their presence to make it an interesting meeting. If it is not possible to see each sister personally, we will write to those we cannot see, inviting them to be present. I know from experience that an invitation personally given will go much further towards accomplishing the desired object than one given from the desk alone.

The first meeting we will make a sort of introductory lesson. We will prepare an attractive programme, with plenty of good singing; our young people will help us here. We will ask some one to write a short paper "On the Benefits of Mission Study," and have different ones ready to give accounts of missionary operations from the beginning; telling how the different societies came to be organized, and something about their methods of work.

Surely, here is enough for one evening. Then let the next meeting (and probably we can profitably spend two or three) be on India, our first mission field; and so on, taking up the different fields in the order in which they were first visited by our missionaries.

Does it seem as if this would require too much hard work and study? I think you will be surprised to find how willing the people whom you call upon to help will be, if you only give them something *definite* to do.

I will say right here, that to have a good missionary meeting is in one regard like having good singing; there *must* be a good leader. She must be enthusiastic, full of her work, familiar with every detail of it; so enthusiastic that her enthusiasm shall be contagious. She will remember that many of our sisters are not used to investigating and searching out information here and there; so she will smooth the path at the beginning, by lending to those to whom topics are assigned marked copies of the books from which the desired knowledge is to be derived.

The best equipment for a leader of a missionary society is missionary literature. If she must lead and the necessity of pushing things rests upon her, she must be prepared. She cannot give out of an empty store-house.

Have as many original *short* papers, on different topics as you can. I presume if this plan of study could be generally adopted, that much good original matter prepared for one society could be lent to another, and this interchange would go far toward helping make our societies interesting.

Find some young lady who can draw, and get her to draw you a map of the country you are studying. Learn all you can about the country; its physical features, its people; how they live, what kind of clothes they wear, what they eat, how our missionaries go to work among them. If occasionally you would like to have something a little extra, send for some stereoscopic views of different countries or pictures of missionaries, or have some costumes from these countries. They can all be borrowed at a very small expense. These are only a few of the many ways which cannot fail to contribute greatly to the interest of a missionary meeting.

Dear presidents of societies, what a responsible part of the work is yours! The sisters have recognized you as their leader. Do not neglect to prepare yourself to be a model officer. Arrange carefully for each meeting a programme that will interest and instruct. Select and teach appropriate portions of God's word and prepare your own heart by meditation and previous prayer to carry the hearts of your sisters with you before God's throne with the petition, "Thy kingdom come." Call attention to all the late books and leaflets and news about missions, and don't let the interest lag.

Now, do I hear some one say, "Oh, this is all very well for a large city church, but what would you do in a little country church like ours where we are so scattered, and cannot get anywhere except to our nearest neighbors unless we ride? It would be simply useless to attempt anything of the kind."

My dear sister, it was especially for you that I have offered these few suggestions. I know something about country churches. I know that some of our best, most energetic, and most intelligent women are members of these churches. I know that they have more free evenings than our sisters in city churches, where there are so many other meetings, lectures, and social gatherings that must be attended. I know, too, that when an invitation to tea, or to spend the evening comes, that it *is* possible to find a way to go, if the will is only present.

Now, don't be afraid to try this plan. It is not an impossible one. It has been tried, and experience has proved that it can be made a success in any church. Only don't go to work in any half-hearted way, as if you expected all the time that it would not amount to anything; but choose first the wisest, most energetic sister you have for your leader, and then be ready to help in any way you can. Enter upon the work with your heart full of prayer, believing firmly that you will succeed.

Let us then "have a mind to work," and strive to live so near to Christ that we shall be willing to do anything for the advancement of his kingdom. Let us bear in mind that this is not our work, but Christ's; and the time may come when the King shall say unto us, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

H. E. G.

—*Helping Hand.*

The Church of England's Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there, for education and sick nursing among women and children in the East. Two more ladies will follow.

Missionary Correspondence.

LETTER FROM INDIA.

GURDASPUR, INDIA, Jan. 18th, '89.

DEAR MAGAZINE:—Having returned from a very interesting annual meeting at Sialkot I will assume the office of a self-appointed clerk to tell you something of what transpired there. Like our fellow missionaries in Egypt, we have been stirred up to seek the outpouring of the Holy Spirit upon ourselves and native converts, and the week before was set apart for special seeking, and on Sabbath special services on this subject. This subject was daily in mind during the meeting, and the last evening was devoted to a conference on the Spirit, His work, and our need. The ladies had a prayer meeting each day, besides their business meetings.

The home ladies may be interested in learning that Dr. Martin has erected a very neat and appropriate marble tombstone to his wife's grave. He prefers to pay for this himself. The married ladies have agreed to put an iron railing around the grave. We were asked by Dr. Martin to help him to decide what to do with the memorial fund sent out from America, and we decided to increase the same as much as we could and ask him to use it in support of a Bible woman in his district. All the ladies together contributed half as much as was sent from America.

We sent a call home for three lady missionaries which we feel are much needed. A committee was appointed to arrange a program for devotional exercises for the next meeting, which is appointed at Jhelum. On our way home from Sialkot my sister and I stopped a few days at our old home in Gujranwala. On Sabbath the Lord's Supper was observed there, and it was refreshing to commune with the large congregation of native converts. Prayer-meetings had been kept up all the week before, and the work and office of the Holy Spirit explained, and good results were manifest by an awakened people. During the week we visited the Girls' Schools, now under Miss Mookerjee's care, and we were much pleased to find great progress in the schools and a spirit of inquiry among the girls to understand the Bible more thoroughly. One asked me, "Did Christ really go to heaven in a body?" Another, "What does He mean by saying, (in John 7:6) "My time is not yet come: but your time is always ready?" Again,(in John 14:21,) "How will Christ manifest himself?" These were girls from 12 to 14 years.

Before the annual meeting we made one long itinerating tour through the eastern part of our district, mostly in company with Brother Caldwell and wife. Now we have started out on a tour through the western part alone. With a few notes from my diary of our first tour I will close this letter. The first is notes of a day's work in the city of Patankote:

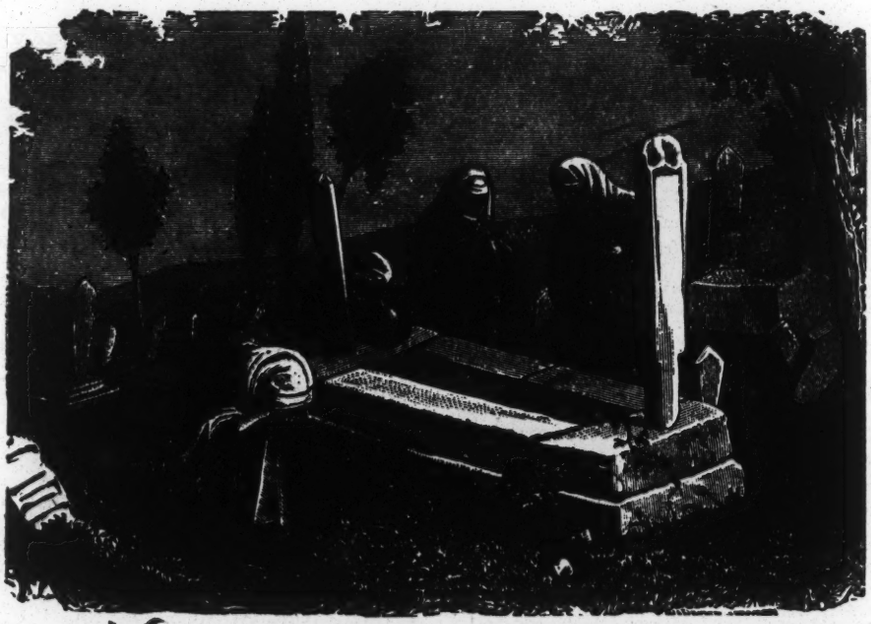
"Dec. 1st, 1888.—With Magdalene, the Catechist's wife in this place, sister and I spent five hours in the city teaching the gospel message chiefly to Hindoo women. We visited seven places and read to seventy persons of understanding, who listened well. We were pressed to stay in each place and invited back. One young woman, Gopal Dey, hung on our words, and went with us to four different places besides inviting us to her own house to read to her mother. In two of the places we sat in the sun in an open space on the side of the street where a number of women were spinning; once in a narrow street filled with women, and once on the housetop where we were honored with chairs. At the other places

we sat on low bedsteads."

"Dec. 8d.—Monday we packed up and moved our camp eight miles to Madhapur. Stopped at three villages on the way to make known God's Word. At the first we got the attention of twenty Mohammedan women, to whom the message seemed quite new and strange. At the second we found ourselves barred out with a thorn fence and could not find the entrance, being a little distance back in the field. Returning to our cart we sat down on the roadside and ate our lunch, and proceeded to No. 3, to which we had also some difficulty of access for the thorns, but were rewarded by an attentive audience of fifteen women and five men (Hindoos) who received us and our message gladly.

Yours Faithfully,

C. E. WILSON.



MOURNING WOMEN.

CAIRO, January 8, 1889.

Next to the enjoyment derived from meeting * * * * friends at a wedding, (and the good things provided for them there) their chief joy is in making much display and parade of their grief at their public mournings We have seen them with their faces, hands and feet stained with indigo and their silken gowns bedaubed with stains of mud and dirt, their heads bound up with dark colored silk handkerchiefs and their gold-spangled veils trailing in the dust behind them, while they sprang into the air, shrieking and beating their faces and breasts with their hands. Unless prevented they brought the blood.

They have hired musicians as well as hired wailing women, and these begin in low weird strains, and the principal mourners (and friends who have themselves been recently bereaved) form a circle. The wailing women chant a lament for the dead, and the mourners scream and shriek and exhort the dead to return, to speak to them, etc. The musicians beat their drums and tambourines and other instruments, and the din grows louder and more furious—the dancing wilder and fiercer until it becomes a perfect pandemonium.

So far from being ashamed of such doings, they pride themselves upon their powers of endurance and frequently boast

of how many rounds they can do. Between times they rest, chat and partake of bitter black coffee, and at the end enjoy a feast of good things, meats, vegetables, pastries and fruits. When the hired mourners give the signal, they cover up their faces and begin the performance afresh. These mournings are made upon the day death occurs, again upon the third day after, when the soul is supposed to quit the house. Again upon the seventh day, upon the fifteenth, and then, last and greatest, upon the fortieth day, when they make the very most of the occasion. Much baking and many preparations are necessary for this, and all family friends are expected to attend. They mourn, too, always upon feast-days thereafter. Sometimes these mournings are kept up for years, and we have known several persons (Copts) to furnish a tomb with bed, mats, curtains, etc., etc. Mourners prepare food and dainties, and upon feast-days go out to the graves of the departed and there distribute to the poor and beggars who congregate in vast numbers to receive it. They consider this act meritorious and one that will certainly bring mercy to the dead. Although much, very much of the loud and ostentatious services are assumed and for display, still many have been known to quite lose their sight and bring blindness upon themselves by their excessive weeping and to boast of it, too, as something to be proud of.

We are frequently asked to doctor eyes that were past recovery, and have been told that the persons brought blindness upon themselves by their extravagant grief. Again we have seen much display and loud wailing with never a tear shed, not even "crocodiles."

Much do these people need the Gospel light to dispel their gloom and bring them to a true and saving knowledge of Him who is the resurrection and the life.

H. M. CONNER.

"Pearl Gatherers" is the name of a very interesting Band of Mission workers in the United Presbyterian church of Keokuk, Iowa. The Band was organized June 13th, 1887, with fifteen members, between the ages of eight and sixteen. There are now twenty-seven members, full of love and enthusiasm for the work. Our two foreign fields, Egypt and India, were the missions selected by them to be the recipients of their gifts.

The contents of their "self-denial boxes" have been a striking testimony of their zeal and earnestness. Various have been the means employed by the "Pearl Gatherers" for increasing the funds of the treasury; and one most worthy of mention was a missionary concert given by them January 3d. The exercises were solely of a missionary character. It was a decided success, not only financially, but resulted in an increase of numbers, and in renewed inspiration among the members.

Though our "Pearl Gatherers" are quite young, their efforts are commendable; and we realize that even young hearts can gather rich treasures for the Master. The Band is under the supervision of the pastor's wife, Mrs. Rev. W. C. Williamson, and one of the young ladies of the congregation.

On Tuesday evening, February 19th, our church in Wichita enjoyed the privilege of hearing a very interesting and instructive address on "Egypt and Egyptians," by Mrs. A. M. Nichol, who spent twelve years in our mission field in Egypt. We feel that we are impressed with a deeper sense of the great need of faithful missionary work among the Egyptians: The audience seemed intensely interested in the address, and as Mrs. Nichol goes from among us, she carries with her our earnest prayer that her work may be blessed, and that it may be her privilege to continue to teach

many of the great need of increased effort in the missionary work in Egypt. It is well for us to know something of the condition of affairs in those lands which are still sitting in darkness; a darkness more terrible and lasting in its effects than the physical darkness of the olden time.

A friend writes, "The article on "Special Preparation for Special Work," by Mrs. W. W. Gordon, in the January number of your MAGAZINE was read in our Woman's Missionary Society and greatly appreciated. It was so helpful and so practical that we desire to mention it, and to express the hope that we may have the pleasure of hearing from Mrs. Gordon soon again on some kindred topic.

DEAR FRIENDS.—To avoid any misunderstanding which might arise from an article which appeared among the editorial in the January number of the MAGAZINE, I wish to state that the lectures or entertainments I gave for the Memorial Hospital, were by *special arrangement*, and, when so announced, the funds were used for that purpose—otherwise in a general way.

Yours in the Master's work,

EMMA DEAN ANDERSON.

Another little girl will be supported at Knoxville by the Ladies' Missionary Society of Traer, Iowa.

How interesting and helpful the Bible readings in the MAGAZINE are.

J. M. H.

Young People's Department.

CHURCH HISTORY.

Mamma.—Children, if you are through your studies we will resume our Church History. The days being longer, we can talk an hour 'ere the lamps are lighted. Our subject this evening will be some events occurring in the first years of the fourth century, Diocletian being then the reigning Emperor.

Sarah.—But Mamma, I think I have read in my history that Maxiamian was at that time ruler.

Mamma.—Well, you remember that at this period of the World's history Rome had extended her power over almost all the then known world. The glory had departed from the ancient city, and the Emperor in order to manage his unwieldy government, associated with him three others—Maximiar, Galerius, and Constantius. To the latter he gave Gaul, Spain and Britain. To Galerius he gave the Danube and Elyrian provinces. Diocletian preserved for himself Thrace and the rich countries of Asia and held his Court at Nicodemia part of the time. Diocletian had been a brave soldier and, though of lowly origin, was elected Emperor.

Robby.—But, Mamma, I remember you promised to tell us of the dark cloud, did you not?

Mamma.—Yes, Robby, but I did not mean the cloud which sends us blessings in rain. But I meant "dark days" of persecution for God's people.

Sarah.—Strange, Mamma, for I have read of Diocletian being humane, as well as a wise ruler.

Mamma.—That was indeed true of him during the first years of his reign, and until perverted by his associate Galerius, whose mother was a devoted heathen, offering sacrifices daily to her gods. Galerius spent a whole winter with the

Emperor at Nicodemia, where he held his Court, his purpose being to persuade him to publish an edict exterminating the Christians. He at length succeeded, the first effect of which we read. was depriving Christian soldiers in the army of their rank and, in some instances, beheading them.

Sarah.—Yes, Mamma, but was not that for insubordination, saying their conscience forbade their fighting?

Mamma.—Ah, Sarah, you have been reading Gibbon, who too often only sees fanaticism, rather than love to Christ. Read early history authors who were often eye witnesses of the sufferings. At one time, soon after this edict, a Thebian legion consisting of 6,000 Christian soldiers were slain, the pretext being their refusal to sacrifice to the heathen gods. These brave men sleep among the Perrine Alps until the resurrection.

Robby.—But Mamma, grandpa read me about John seeing up in heaven those who were killed because they were good.

Mamma.—Yes, John saw in vision the souls of martyrs safe in heaven, but have you not committed the answer to the 37th question in your catechism?

Robby.—O, yes, Mamma, I remember, but I cannot say it all. I know it means the soul goes straight up to God and the body waits until it is raised up at the last day.

Mamma.—You will read in the Bible, "Precious in the sight of the Lord is the death of his saints," and also that no power can separate from his love, not even death.

Sarah.—When there were so many in the army slain there must have been great numbers of private citizens destroyed.

Mamma.—Yes, although we have no means of ascertaining the number, we do know the edict was universal, and the purpose was to blot out the Christian name, and in almost every town there were churches, ministers and Christian people; and three of the men in power delighted in cruelty, so that the number of martyrs must have been great indeed. Constantius, reigning over the western division of the empire, evaded in every way possible the severity of the edict, so that the Christians in the west did not suffer as did those in the east.

Sarah.—Have you not been surprised that the Christians increased so rapidly in those first centuries, when all the time under fear of persecution?

Mamma.—Yes, Sarah, but I have seen it accounted for in large measure by the Christian doctrine of immortality; except by a few learned philosophers. Such a thought never entered a heathen mind; although a truth believed in all ages by God's people, yet we see no intimation of it in the law given by Moses, so that immortality in its fullness was "brought to light by Christ Jesus," and the great incentive offered to the Gentile was the happiness, rest and glory after the toil and poverty of this life.

Sarah.—How probable that appears, for as Paul says, "If in this life only we have hope, we would be of all men most miserable." I know he means they as Christians, but we can imagine what a hope of future good would be to the poor heathen. This changed life making better citizens, causes me to wonder what excuse the reigning powers could have for persecution.

Mamma.—Well, no doubt it was partly from jealousy. In times of quiet Christians were entrusted with office. Almost all the officers of the court of Diocletian were Christians—his palace guards, keepers of the wardrobe, jewels, &c. Attendants of his person and the Queen were Christians, but no doubt, on the part of many, it was concern for their own religion. To exterminate Christianity they would gain favor with their gods. Then, Sarah, we must often pause to remember that in all ages, "The blood of the mar-

tyr is the seed of the Church." During the forty years of prosperity there was decline in purity of doctrines, errors were taught, Philosophy claiming the attention of ministers, instead of preaching and teaching the simple Gospel. Then there were quarrelings in regard to matters of small moment, causing the neglect of saving never-dying souls. These seasons of sifting we see to be a necessity—a sad commentary upon our poor human nature.

Sarah.—Having read of Diocletian's early life as ruler, it appears strange how he could be so influenced by Galerius.

Mamma.—And the more strange that he should go to such extremes. The first act at his home was to burn the churches and destroy the scriptures. We read that in one church the officer of the guard sought all through the church for the Christian's God.

Sarah.—Have you read that Diocletian's wife was a Christian?

Mamma.—Yes, and her daughter, Valerian, also. And a historian writing of that period, ascribes their change from their own religion, to their idle habits; hearing the conversation of the attendents around the palace, this conversation being all of Jesus. And from church history we learn that very soon after his edict he obliged his wife and daughter to sacrifice to the heathen deities, and among the first martyrs were officers of his household.

Robby.—Well, I guess the wicked king soon had all the good people killed.

Mamma.—No, Robby, as it was in the first persecution after the ascension of our Lord Jesus, men, women and children were scattered; so now, Christians fled to mountain districts, taking with them their Bibles and knowledge of Christ Jesus. Then, as we have seen, that in Spain, Britain and Gaul under the reign of Constantius, not many were destroyed.

Robby.—Sister, tell me about Gaul; it is such a funny name.

Sarah.—Well, in those olden times, Gaul was a large country. Now it is divided into Holland, Germany, Belgium, France and part of Switzerland. Soon you can learn of the mountains and rivers by which that large country was bounded, then you will remember the good Constantius who protected the Christians; but, Mamma, I am always glad when you can tell us of individuals and of their sayings.

Mamma —Time would fail me were I to attempt particular instances. Satan never had in any former period such permission given him to cause such destruction of Christ's people. Amphitheaters in Rome, Cesarea, Ephesus and Nicodemia had their wild animals. Bears, maddened by hunger, leopards and lions, all had their victims. Diocletian and Galerius from the palace windows witnessed the sad scenes. Of one we read who was thrown to a wild bull. The animal trod over the martyr, tossed the executioner on his horns over the parapet. Apart from these, there were many inventions of cruel torture in order to fulfill the royal mandate. After six years of cruelty, Diocletian abdicated the throne, and appointed his nephew, Maximus, to take his place. He was more cruel than his uncle. Young women of high rank were tortured and slain; men were maimed and sent to the mines. One young lady was slain because she protected some Christians. After the Emperor's death his wife and daughter were slain. After a time Lucius and Maximus engaged in war, each anxious to reign over the Eastern domain. Maximus vowed to the god Jupiter that if he gained the victory, he would abolish the Christian name. Lucius dreamed that if he would supplicate the Christian's God, he would be the victor. He ordered his soldiers to join him in prayer. A

historian remarks, "This appears to have been a contest between Jehovah and Jupiter." Lucius gained the victory and soon the tenth and last Roman persecution ceased.

Robby.—O my, the one who was beaten must have been mad.

Mamma.—Yes, Robby, you guessed rightly, for in his rage he slew many of the prophets and priests of his heathen gods, but coming to his right mind he gave directions to stop all persecution. But soon the poor tyrant was seized with an inveterate disease, suffering many months of agony; his flesh fell from his bones. Often he called upon the Christian's God and often would cry out, "It was not I who did it," and as his misery increased he confessed his guilt and implored Christ to have mercy upon him. And Galerius, who persuaded the Emperor to commence the persecution, died a yet more terrible death, his sufferings continuing a whole year. His palace in Sardis which he occupied became too loathsome for his attendants. His body, dying, was full of living worms. He ordered the prison doors all opened and persecution stopped.

Robby.—Well, there are two men who never got to heaven I'm sure.

Mamma.—You forget the great apostle Paul, Robby. I heard you and grandpa read the story of his conversion this morning.

Robby.—O yes, he and the other soldiers started off on their fine horses with red coats and feathers in their hats and swords by their sides, until they came to that great light—

Sarah.—O, Robby, you did not read that in the Bible.

Robby.—O no, I did not read it, but then I know soldiers dress like that all the time.

Mamma.—We must acknowledge that Paul as the persecutor, when he received his commission to imprison and to slay all Christians, was more to blame than Galerius. He knew the true God and had been brought up to reverence him and obey his law. He knew that divine law forbade murder and affixed to that law was the death penalty upon every breach of it. These poor heathen knew nothing of the true God. They loved their deities, believed they controlled their destinies, and to destroy those who treated their gods with contempt, would propitiate them.

Sarah.—But, mamma, I cannot think that either of these men were saved; that is, we have no foundation for such hope.

Mamma.—Dear Sarah, we cannot limit the grace of God, and in the case of Maximim, he confessed his guilt and implored Christ for mercy and begged the intercessions of others. In the other, we see indeed no sign of penitence. His edict of mercy was extorted from him by his misery, and yet he implored the prayers of Christians and said "I am vanquished." It is well we are not to judge in such matters, but say, "Shall not the judge of all the earth do right?"

Robby.—O, how glad the good people must have been when those bad men died.

Mamma.—We know they rejoiced in being delivered from persecution. We read of their glad psalms of thanksgiving and gatherings for prayer—but we must close our talk for this evening.

What would be the result if each and every one should shine for Jesus?

RECITATION.

"If once all the lamps that are lighted,
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.
How all the dark places would brighten;
How the mists would roll up and away;
How the earth would laugh out in her gladness,
To hail the millenial day!

MOTTO.

Come out of the past: The present is teeming
With work to be done; the world's needs are vast,
They wait at your door,—be doing, not dreaming!
Shirk not to-day's duty, come out of the past.

The financial year has just closed. We hope to have cheering reports from all the mission bands and young people's societies. We feel that there is a growing interest among our young people in mission work. We are led to expect that during the year many new bands have been organized, and that old ones have increased in numbers and gifts and usefulness.

When we see what the women of our church, who have had no special training, are doing, what may be expected of you, my dear young friends who are preparing yourselves in a systematic and intelligent way to carry on the work which many of us will soon lay down or commit to your hands.

And now may you not enter upon the new year with increased interest and enthusiasm in this grand work, praising Him for what has been done in His name, growing in love for the souls of others, in zeal and love to Christ as your personal Savior. And may you so pray and work and give till you will leave nothing undone to make *this* year of 1889–90 *your best!* B.

DIALOGUE.

[Members of Band sitting round a table with sewing in hand. A tardy member, Kate, enters.]

Kate.—Good evening, girls! Did you hear that Cora and Sophie Lee were home from their trip?

Bessie.—Why, yes; they are to be here this evening.

Kate.—Oh, I am so glad. We will have them to tell us all about their trip through Egypt.

Jane.—Indeed we will. Let us besiege them with questions. Here they come.

[Cora and Sophie enter.] Good evening!

Bessie.—We are glad to see you. We want so much to hear of your trip through Egypt, and about our Missions there.

Maud.—Did you visit all our Mission stations?

Cora.—Yes, all the principal ones. We were in Cairo, Alexandria, Asyoot, Luxur, and Monsoura.

Jane.—Which one did you visit first? Please tell us all about it?

Sophie.—We landed at Alexandria. No sooner was our ship anchored in the harbor than Dr. Ewing, our missionary there, was alongside of us in a native boat. After a hearty greeting from him, we said good-bye to our captain and all the passengers with whom we had made friends and, arriving at the custom-house landing, were driven in a carriage (very much like those in our own cities) to Dr. Ewing's house, or the mission as it is called. We had to drive through a part of the native market, where the streets are very narrow, and in places so crowded that we had to stop and wait quite a while before we could pass.

Kate.—What kind of mission buildings have they?

Cora.—The mission building is an old one, four stories high. The first, or the ground flat, is used for store or lumber rooms. There are no lots or back yards attached to them, consequently no outbuildings, so that stalls and lumber-rooms must be within the dwelling walls. The second and third stories are the schoolrooms and the fourth the missionaries' home. The stairs are very steep, and we were almost out of breath on reaching the top where Mrs. Ewing and daughter stood

waiting to welcome us. Miss Frazier was in school, so we did not see her till she came up for dinner. As soon as the bell tapped for dismissal, such a hum of voices, equal to the noise in any American school!

Jane.—Did you visit the school?

Sophie.—Yes, after dinner we went in. How different from our home schools, Jews, Italians, Greeks, Armenians and Arabs, sitting in the same room, busy at their sewing or fancy work. Most of the recitations are conducted in the forenoon. We wanted to see the girls in their classes the next morning, but as our train for Cairo left at 8:30 we did not have time to go into the school again.

Maud.—Where did you go when you reached Cairo?

Cora.—We were driven to the mission premises. This is the largest and most costly building in the mission. There is ample accommodation for church, boys' day and boarding school, girls' day and boarding school, Theological seminary and residences for the three mission families, and the one unmarried male and four female missionaries who are located here.

Kate.—Who of our missionaries live there?

Sophie.—Drs. Lansing and Watson and Mr. Harvey are engaged in the Theological seminary and the boys' school and in preaching. Misses Thompson and Brown are in the girls' boarding and day school. Misses Smith and Conner have charge of girls' schools in neighboring towns. Mr. Ashenhurst devotes most of his time to the study of the Arabic. After seeing the work here and some of the strange sights in the city, we set out for Asyoot.

Bessie.—That is a place I an very much interested in.

Cora.—We went in the train. It took us ten hours to go the 230 miles. We carried with us our lunch, water to drink by the way and some baggage. At Asyoot we found Revs. J. R. Alexander and J. K. Giffen, with their families. Rev. Hope, Hogg and Miss Jessie Hogg and Miss Kyle and Miss Tillie Strang were also there studying Arabic. Miss McKown, who is at present under the occulist's care in Alexandria, is also stationed in Asyoot, and has charge of the zenana work. Misses Kyle and Hogg have charge of the Pressly Memorial Institute or girls' boarding and day school.

Kate.—Why is it called Pressly Memorial Institute?

Sophie.—The money which built it was given bv Mr. Pressly, of Monmouth; Ill., in memory of his daughter. It is on a beautiful site outside the city walls and in the same garden with the training college. The days we spent in Asyoot were full of interest.

Jane.—What do the married ladies do here?

Cora.—They do what they can at zenana work and teach in the schools sometimes, besides teaching their own children until they are old enough to be sent to this country for their education. Not only are they doing a good work in this way, but they are also showing the people how children are reared in a Christian home.

Kate.—Did you have a ride on the Nile boat?

Sophie.—Oh yes! Asyoót is the terminus of the railroad leading up the Nile, so you have to go by water to see the country south of Asyoot. We could have gone by postal steamer, but it does not stop at all the mission stations, so the missionaries take the Nile boat "Ibis" and float down the great river Nile, visiting the villages and towns on both right and left, sowing the seed that could not otherwise be sown were it not for the Nile boat. At Luxor, we found Rev. and Mrs. Murch busy at work, visiting the churches and villages that are open to the Gospel north and south of their station.

Maude.—Do they have any missionary

societies in Egypt?

Sophie.—Yes; the first one was started among the poorest class of women. When one of the ladies spoke to them about the way in which money is raised in this country for the spread of the Gospel, they at once exclaimed, "Why can't we give our money to send the blessed word to other lands," and *then* and *there* they organized a missionary society, and from this one the number has increased to four societies, whose total contributions for the first five years were five hundred and fifty dollars.

Kate.—How many congregations are there?

Sophie.—Twenty-four—ten of these have settled pastors. We have now told of all the principal stations except Monsoura, where Mr. and Mrs. Finney are settled. Here Miss Bella Strang had charge of a girl's school, but since her marriage last June there has been no one assigned to her place.

Bessie.—We would like to hear more, but the hour of adjournment has arrived, and we will hear the rest some other time.

Mrs M. E. Sangster says, "I think it will be generally conceded that the young people form an important element in the church, an element to be conserved, conciliated, studied, utilized; certainly an element which it is unwise to ignore or neglect. 'To serve the present age' is the mission of youth. And the young men and women, strong, brave and well organized, can treble the good done by whatever branch of the Lord's host to which they belong. I emphasize the necessity of organization. Ten times one are ten. The individual may be feeble. In union with a dozen others, their combined effort tells on the community. Next to organization, I emphasize the necessity of ignoring the *caste* spirit. It is not in the foreign field only that the baleful demon of caste fights against the true religion. Wherever else exclusiveness may enter, into church life and work it should not intrude. To take the stranger's right hand in a welcoming clasp; to look after the boy who came up from his home on the farm to live in a boarding house, with no place to spend his evenings; to encircle with protecting care the young girl in shop or factory; to shake up the pillow under the weary head of poverty; to carry comfort into desolate homes; to add a strong, steady impulse to mission work, in the foreign as well as the domestic field; to be foremost in every advance with the rallying cry always. "Jesus only, should be the province of the young people. True it is that the young people are not always the helpers they should be; that they make mistakes, are critical, are capricious. But to err is human. They are very lovable, they are very useful, and the church is their debtor."

When every little hand
  Shall sow the gospel seed,
And every little heart
  Shall pray for those in need,
When every little life
  Such fair, bright records show,
Then shall the desert bud
  And blossom like the rose."

—*Sunbeam.*

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere."

"Small service is true service, while it lasts
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun."

SUBJECTS FOR Y. L. M. BANDS.

(For reference see MAGAZINES of 1888.)

Fidelia Fiske.

Ladies' Missionary Societies in Egypt.

The Woman's Indian Association.

The Khedive of Egypt.

The World's Conference on Missions in August 1888.

Isabella Graham.

Missions in Mexico by the A. R. P. church South.

Bamba.

Missionary work among the Immigrants at Castle Garden.

Mrs. Livingston's grave.

Who is Pundita Ramabai?

Warm Springs Indian Mission.

"Proportionate giving may make the Lord's treasury a golden candlestick which will throw its rays into the darkest corners of the earth."

"Little duties are golden pins by which we secure the mantle of God's love more firmly about us."

What has been said of India by one who lived and labored there?

"India is too fair a gem to adorn any but the brow of Christ. It was one of her sons who touching but the hem of Christianity's garment said, "None but Jesus; none but Jesus; none but Jesus ever deserved this bright, this precious diadem India, and Christ shall have it."

Ah! it is such a thrice blessed thing to have a praying mother, a mother who does not merely in set form and speech, "Go to Christ, my child," but in her daily life, full of sweet experience of all that is involved in it, says, "Come to him."—*Mrs. Prentiss.*

"The light that shines farthest,
Shines brightest nearest home."

I read of a mother having a missionary meeting with her children every Sabbath evening in order to awaken in them an interest in mission work. All through the week she keeps her eyes open for a bit of news bearing on the subject of missions. By Sabbath she manages to have a store of missionary reading and the children have grown to expect and enjoy it. Why could not many a mother, whose boys and girls have not the opportunity of belonging to a mission band, have such a meeting? Read a story or some interesting article on missions to them and have them give the missionary news from the late church papers and magazines, and at the same time encourage them to put a few pennies in the mite box—a little thank-offering for the blessings and mercies of the past week.

A good idea of the working of the steam-engine can be obtained by studying the elaborate diagrams, plates and charts prepared on that subject. A much more vivid impression can be obtained by seeing a fully equipped engine, smoothly and quietly working with all its tremendous power.

In just the same way our friends and acquaintances may get excellent ideas of Christianity from sermons and books; but how much more vivid a lesson they learn by observing the living specimen of a faithful Christian. Do we realize that they are watching us daily to see whether we practice the Christian religion? Have we each one a realizing sense of our responsibility as witnesses for him? Are our lives such as will lead others to the cross or such as to lead them to think Christianity a sham?

Let the world take knowledge of us that we are wearing Christ's livery, bearing Christ's spirit and sharing Christ's cross.

A. G.

Subscribe for the MAGAZINE.

Editorial Department.

DAY OF PRAYER, PRAISE AND THANK-OFFERING, APRIL 27, 1889.

"Oh, come let us sing unto the Lord,
Let us make a joyful noise to the Rock of our Salvation.
Let us come before his presence with thanksgiving."

"What shall I render unto the Lord for all his benefits toward me?"

"Go in unto the king, and make known thy request and thy petition will be granted thee. . . . I, also, and my maidens, will fast—and so will I go."

Nc doubt the call and the program for simultaneous meetings which appeared in the March number of MAGAZINE has been read in all the missionary societies throughout the Church, and that an interest has been awakened as to the result of the proposed thank-offering service. Let us, like Israel of old, "Appear before the Lord recounting and rejoicing in his mercies, because the Lord our God has blessed us in all our increase, and in the work of our hands, and that we shall remember the poor and needy, and bring a tribute of a free-will offering unto the Lord our God, as the Lord our God has prospered us." It is desired that all, whether members of missionary societies or not, join in this service, and that societies be as uniform as possible in these exercises, thus promoting Christian unity and fellowship among the membership thereof, and the blessing which comes from united prayer will be vouchsafed to the whole Church. For what measure of the missionary spirit we possess, and for the cheerfulness and ability to give of our means to the cause of the Lord, let us unitedly give thanks, and devoutly pray, for his blessing upon the agencies now employed; for wisdom to devise and skill to execute; for men and women able and willing, in numbers proportionate to the vast need. Loyalty to the King and Head of the Church—increased diligence in his service, will secure the object we seek and tell in palpable results, and amid shoutings of joy and praise. A munificent *thank-offering* will be poured into the Lord's treasury. May each one be guided by Him who dwells above the mercy seat, and so fill up the full measure of opportunity and service.

The following card of invitation may be sent to those of our congregations who do not attend the meetings of the missionary society previous to the thank-offering service, and we have reason to believe that good attendance and increased interest will be the result:

DEAR SISTER:—

You are very cordially invited to be present at the special thank-offering service of the Women's Missionary Society of the congregation, on Saturday, April 27, at 2 o'clock P. M. If you are interested in the prosperity and work of this society, and in the cause of missions, come; if you are not, come—and possibly you may become so. You will be expected and are very much needed.

————————, Pres.

————————, Sec'y.

Though the past winter was very mild and delightful, these bright days of early spring are very grateful to those who have been rather closely housed during the cold weather. Religion is said to decline in spring and summer and revive in autumn and winter. We hardly incline to this opinion. The life in summer is certainly quieter than in winter, just as the summer breeze is gentler than the winter blast. But the growth of summer makes the full garner of winter and the religious tone of the heated term sends its vibrations far into the harmonies of winter. Nearness to the great fountain of life is the secret of all earnest Christian living, no matter what the season of the year may be.

THE manual for mission bands prepared by Miss Mary Clokey is now completed, and will be on sale at the meeting of the W. G. M. S. at Argyle, New York. We have not seen any of the advance sheets, but judging from the wide experience and successful work of Miss Clokey, the manual will be a valuable addition to the missionary literature of the church.

If you think of some friend who might wish to subscribe for the MAGAZINE send in her name and she will be furnished with a sample copy.

From the program of the annual meeting, which appears in this number, it will be seen that the committee having the matter in charge have done their work well. As a hungry man finds his appetite whetted by reading a menu, so eager hearts will read of this banquet for the King's daughters with an increased longing to be participants in this "Feast of fat things."

Many of the Presbyterial Societies will soon be holding their spring meetings, and much interest is felt in these, as fresh ideas are presented, ways and means discussed, and social intercourse among earnest workers stimulated. They also touch the pulse of the local societies and send its warm throbbings up to the great heart of the General Missionary Society. These societies should give in their reports promptly to the secretaries of their Presbyterial Societies so that all reports may be in the hands of the statistician of the W. G. M. S. before the 15th of April, and thus save much trouble to all parties concerned. In this connection it may be well to state that an efficient secretary of one of the Boards has repeatedly suggested that it would be better for societies to send their funds through their own Board.

All money received by Mrs. Annie R. Herron, 188 Sandusky st., Allegheny, Pa., for the Gordon Monument fund will be acknowledged in next number of MAGAZINE. It is desired that persons or societies send their contributions promptly that the fund may be closed.

"All flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; But the word of the Lord endureth for ever." Our tears fall over the newly made graves of friends whose lives and work seemed so full of promise. To the eye of sense their sudden taking away is so full of mystery and disappointment that the broken column seems the fit emblem of their lives. But faith looks beyond to the early rest and reward, and sees the seed which was sown by word and deed springing up unto everlasting life. "The work lives on though the workman dies."

PROGRAM FOR MISSION BANDS.

Sing psalm 5, C. M., 1 and 2.

Prayer.

Scripture lesson, The little missionary maid, 2 Kings 5, 1-5, 9-14.

Roll call. Respond with a proverb.

Reports of secretary and treasurer.

Recitation, "The Gospel in Baskets." (See MAGAZINE of June 1888.)

The band will take an imaginary trip among the Freedmen's Missions. Starting at the nearest station, the leader will point out on map the route, noticing any points of interest to United Presbyterians by the way, coming different route home. Then members of band previously appointed will tell what they saw and whom they met at the different stations.

Read, "Only a pickanninny." (Mag. of Sept. 1888.

Subject for conference, "How can we secure regular attendance at meetings?"

Close with singing Ps. 34, L. M., 6 and 7, and repeating in concert Num. 6: 24-26.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

The March meeting was small but the few present enjoyed meeting Miss Emma D. Anderson and feel much obliged for the friendly talk and useful information imparted about the work of the Mission in India.

The Foreign Secretary had received word from College Springs Presbytery of their intention to be responsible for three hundred dollars of Miss Euphie Gordon's salary. Will not some other presbytery pledge the remaining two hundred that Miss Gordon may be able to resume her interrupted work at an early date? Letters were also read from Egypt and India giving encouraging accounts of the school work and pleading for additional helpers for women's work.

Dr. Vincent's appeal for clothing for the Freedmen has been promptly answered. Five societies reported boxes sent with expectation of more to follow. Letters from Dr. Witherspoon and Miss Wallace urged the necessity of a Girls' Hall in connection with the College at Knoxville. Ways and means of providing for this building will be considered in the near future.

Treasurer received during the month $601.18. Societies will please remember to remit money intended to be included in this year's report before the 15th of April, particularly the contributions for the "Memorial Hospital," as it is expected to have the whole amount collected before the close of the year.

ANNIE R. HERRON,
Sec. pro tem.

RECEIPTS FOR FEBRUARY, 1889.

(When not otherwise specified the money is from the W. M. S. of place named.)

Foreign.—Peters' Creek, Pa., $15; Wayside Gleaners Mission Band, Wooster, O., 5.

Salaries.—Miss Smith, 1st Kansas Pres., $37.50; Miss C. E. Wilson, Keokuk Pres, 18.75; Miss A. Y. Thompson, Muskingum Pres., 40; Miss McCahon, Chartiers Pres., 25.

Miscellaneous.—"Willing Workers," Wooster, O., for Training College, Aysoot, Egypt, $7; also for Monsoura building fund, Egypt, 6; Mechanicstown, O., for Nura Din and wife, Bible readers, Gujranwala, India, 66; 8th Ch. Philadelphia, training school, India, 10; also for same in Egypt, 10; Wayside Gleaners Mission Band, Wooster, O., Monsoura building fund, 8; Y. L. M. B., Sewickley, Pa., for Rev. D. S. Lytle, Sialkot, India, to aid in mission work, 20.

Women's Hospital, India.—Miss E. Dick, West Newton, Pa., $10; Hartstown, Pa., 10; Mrs. J. B. Milholland, Pittsburgh, 5; Christian Van Patten, Sterling Station, N. Y., 5; Sarah, Pittsburgh, 5; E. R. Hoover, Middlebourne, O., 1; N. J. and S. McFarland, New Athens, O., 20; Mrs. Retta E. Buck, Morning Sun, 10; Mrs. James Archer, Steubenville, O., 5; Harmarville, Pa., 4; Mrs. Lucy J. Young, of Logan's Ferry W. M. S., 30.

Home.—Hartstown, $10; Brookville Pres., 6.96; Peters' Creek, 30; Willing Workers, Wooster, special work, 13; Elvira, Ia., special work, 10; Aftermath M. S., McKeesport, Pa., special work, 10.

W. S. Indian Mission.—McKeesport, $13; Park Ave. Mission Band, Omaha, Neb., 17.75; Brookville Pres., 5; Harmarville, Pa., 4.

Freedmen's.—Bayard, Ia., $5; Brookville Pres., 6.86; Northwood, O., 14 36; Scotch Ridge, O., 10; Clarence, Ia., 5; Mission Band, 3d Ch. Xenia, O., ; Prairie Bluff, Ala., for furnishing, 16; Harmarville, Pa., Bible reader, Knoxville, 4.

Parsonage Fund.—Greensburg, Pa., $25; Infant Class, McKeesport Y. P. S. S. for children's church Horton, Kans., 10.

Ministerial Relief.—St. Clair, Pa., $10.

Orphans' Home Hospital, Allegheny.—McKeesport, Pa., $1.

Contingent Fund of W. A. Board.—Brookville Pres., $1.

E. J. SLOAN, Treas.

CORRECTION.—Receipts for last month for the Women's Hospital in India from Monongahela Pres., should be $162. Entertainment given by Mrs. S. E. Johnson and Miss Emma D. Anderson in 1st Ch. Pittsburgh, $50, making 212 as reported.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Psalm 2, 4-6; 7s.

Read—Micah 4, 1-8.

Prayer. Psalm 73, 20-23.

Roll call and reading minutes.

Subject for voluntary remarks.—"The desire of all nations."—Haggai 2, 7.

1st.—*Christ*, the desire of all nations.

2d.—All have sinned and all need a Saviour.

3d.—None but Christ can satisfy this need.

Prayer. That the desires of the people in all kingdoms and nations of the earth may be fixed upon Christ.

Thanksgiving. That through Christ an entrance is opened for all into the kingdom of God.

Reports of committees.

Close with singing 145th Psalm, 9-11; L. M.

MRS. J. R. BRITTAIN,
MRS. J. McK. CLELAND,
MRS. M. CAMPBELL.

PROGRAMME.

Of the sixth annual meeting of the Women's General Missionary Society will be held at Argyle, N. Y., May 7, 8 and 9, 1889.

TUESDAY, 7:30 P. M.

7:30. Devotional exercises.

8:00. President's address, Mrs. T. E. Carson, Baltimore, Md.

8:30. Social hour.

WEDNESDAY, 9:30 A. M.

9:30. Devotional exercises.

9:45. Roll call.

10:00. Condensed report of Presbyterial Societies, Mrs. Robert Elliott, Philadelphia, Pa.

10:10. Reports of Women's Board.

11:10. Report of Orphans' Home, Mrs. W. T. Reed, Allegheny, Pa,

11:20. Appointment of committees and miscellaneous business.

WEDNESDAY, 2 P. M.

2:00. Bible exercises.—Qualifications necessary to a successful worker for Christ, Miss Clokey, Springfield, Ohio.

2:30. Report of Magazine committee, Mrs. W. C. Hutchison, Xenia, Ohio.

2:45. Unfinished business.

3:00. Children's exercises, conducted by Mrs. M. B. Milliman, Argyle, N. Y.

3:30. Paper—The Christian liberality of the first century compared with that of subsequent periods in church history, Mrs. C. H. McEachron, West Hebron, N. Y.

3:45. Poem, by "Young Helpers," Salem, N. Y.

3:55. Discussion—Misappropriation of Mission funds, opened by Mrs. W. H. McMillan, Allegheny, Pa.

WEDNESDAY, 7:30 P. M.

7:30. Devotional exercises.

7:45. An evening with our Missionaries

THURSDAY, 9:30 A. M.

9:30. Devotional exercises.

9:45. Roll call and reading of minutes.

10:15. Paper—Spiritual life in Mission work, Mrs. George Moore, Xenia, Ohio.

10:30. Report of committees and election of officers.

10:45. Paper—Temperance and Mission work, Mrs. M. M. Thompson, Monmouth, Ill.

11:00. Paper—Home training in connection with Sabbath-school instruction, Mrs. I Edgar, New Wilmington, Pa.

11:15. Paper—How to interest Sabbath-school graduates in church work, Miss S. Patterson, Brooklyn, N. Y.

11:30. Unfinished business.

THURSDAY, 2 P. M.

2:00. Devotional exercises and Thank offerings.

2:45. Paper—Lights and shadows of every day life in the India Mission, Mrs. M. D. McKee, New Wilmington, Pa.

3:00. Questions answered.

3:15. Conference—"Industrial work among the Freedmen," Miss Eliza B. Wallace, Knoxville, Tenn.

3:45. Paper—Home Mission work.

THURSDAY, 7:30 P. M.

7:30. Bible reading—Mrs. W. J. Robinson, Allegheny, Pa.

8:00. Paper—Responsibility of not doing, Mrs. H. M. McCague, Omaha, Neb.

8:15. Paper—Mrs. S. E. Johnson, M. D., India.

8:30. Committee on resolutions.

8:50. Parting hour.

"QUESTION DRAWER."

[Address all communications for this department to Miss E. W. Pollock, care of Mrs. W. C. Hutchison, Xenia, Ohio. We will open in this number a "Suggestion Corner." It will always be open for suggestions which any one may have to make, but will only appear when the readers furnish the Editor of this department with material for it.—Ed.]

Ans. In response to the request that I give an answer to the question, "How can we keep the boys in the Bands; should they be organized with the girls, or by themselves?" I would say my experience has been so limited that I scarcely feel like expressing an opinion on the subject. It is only a year since our little

Band was organized, and of course we came in for our share of the discouragements and hindrances always attendant upon any new venture; then, too, it was formed *principally* from the "Infant Room" of the Sabbath-school, so that we have had but little to do with the older class of boys.

We find it no more trouble to retain the little boys than the little girls, and they are just as much interested. One very good way, we find, is to interest the mothers enough, that *they* will remember the meeting, get the little ones ready and started in time. So far as I can judge our children would always be present if they had just the *least bit* of encouragement at home. Some have this and are always promptly in their places.

A little one met me one day as I was on my way from the meeting and said, "There was no one to attend to getting me ready, so I could not go." Although there was a mother and at least two sisters old enough to have rendered that necessary assistance. Then one (whose parents were in the church) always "was coming" but never got started until one of the members called and took her along; since which time she is never willing to be absent. Said one in speaking to me about it, "I did not know it was so nice, and I would not miss coming for anything."

We *do* have great difficulty (and I have heard others give the the same experience) in getting *all* to every meeting, but those who do come take so much interest in it that we cannot but feel our work is not all in vain, although at times we are almost discouraged. I feel that there is an age when it is hard to get the boys into anything so "tame and womanish" (from their standpoint) as a "Mission Band," but if the *little* ones are trained in that way, *they* will never arrive at that stage, and as the others grow *past* it they can, by judicious care, be gathered into the older societies.

In my humble opinion it is always best to keep the boys and girls together; they exert a good influence over each other, and I think you would find boys who would not be willing to go into a "Mission Band" under the supervision of a lady, (I speak now of an older class of boys than those with which we have to do.) They would not think of it at all, if boys and girls were together and the same exercises are suitable for all. I think it is well to have a program prepared for the day, but if it does not hold the attention, it is better not to adhere too closely to it.

We find, with our little folks, that if they are restless, a verse or two of a psalm will often quiet them and secure their attention, so we some days sing much oftener than on others. We also vary our exercises by reading to them some missionary item—sometimes something from the MAGAZINE—then talk it over with them, asking questions and answering their's. Have read from the "History of the Bible" and questioned them on it; let the little ones recite something they have learned; let them select what we shall sing, &c., &c. One way to hold the children is to make them feel that they individually are of some account to the meeting; give them something to do; draw out the diffident child and do not hurt the feelings of the less fearless one. It is surprising how eager and interested they do become—indeed we frequently close while they are asking for more. But this is one of the good rules for a band: Begin promptly, don't let the meeting drag, and close promptly. We allow one hour for our exercises and close when the time is up with singing and the Lord's prayer in concert. M.

"SUGGESTION CORNER."

We sometimes think our ministers do not present the subject of missions from the pulpit as often as seems to be desir-

able, but in some churches it is the custom to take up a collection for missions on the first Sabbath of each month; the subject of missions is usually presented in one of the sermons of that day. In a Southern Presbyterian church, where we have had the pleasure of worshiping for a short time, the minister, on the evening of that day, gives up his usual sermon and has a missionary meeting, at which, after giving a condensed report of the missionary work for the month, he takes up the mission field which has been assigned for that month and lectures on it, teaching the people how necessary it is to support the missions in that country. If this course is found profitable in other Churches it is worthy of our consideration.

We attended a Presbyterian Missionary Society in a city in the Southwest, about which a few words may be of some profit. The meeting was large and was held at the house of one of the members. The exercises consisting of devotional, literary and business were very interesting. After they adjourned the ladies were invited to the dining-room, where light refreshments were served and a social hour was delightfully spent. The old members became acquainted with the new, which made the new members feel more at home. They do not give these teas every meeting, only once in three months.

"Great God of nature and of grace
Thy heavenly gifts impart;
Then shall my meditations trace
Spring blooming in my heart."

FOREIGN MISSIONS.

MONTHLY STATEMENT.

FUNDS.—Receipts during February from all sources, $8,031.95. Paid India, $4,495; Egypt, 3,654.40. Salary account, $300. Interest, legal expenses, &c., $30.

Still a number of copies of the Crisis of Missions on hand.

MISSIONARIES.—Mrs. Watson, of Cairo, Egypt, has been ill, but is better. Dr. Watson and she will leave for this country about the middle of May. The change will doubtless be of great service to them both. Miss Matilda Strang has been assigned to Monsoura. Mr. Anshalian is doing a very gratifying work at Koos in Upper Egypt.

Miss Euphemia E. Gordon, of the India Mission, has passed all her examinations at the Women's Medical College in this city (Philadelphia), and will have the degree of M. D. conferred upon her at the Commencement on the 14th inst. Rev. J. H. Martin has been assigned to the station at Jhelum.

NEW MISSIONARIES.—After careful examinations and with good reasons to believe that adequate and permanent provision has been made for their support, Messrs. E. E. Fife, Thos. E. Cummings and T. E. Holliday have been appointed to the Mission in India, and Messrs. E. M. Giffen and J. Krudenier to Egypt, with the view of them all going to their respective fields early next fall. Other men are ready to go, but the Board has not the means of sending them, and from all its sad experience of debt, shrinks from going beyond what the state and the prospects of the Treasury will permit.

AN INTERESTING QUESTION.—Not unfrequently persons object to contributing to the Boards of the Church and, perhaps especially, to the Board of Foreign Missions because it requires so much, they say, to have the money reach the field—and thus so little of all that is contributed is actually expended in the work itself; and hence a short time since the question came directly to the Board, How much of every one hundred cents or dollar given reaches the Mission and is used directly and only in the work? The Board made a careful examination, and found that after deducting all that is expended in exchanges, salaries, stationery and incidentals, NINETY EIGHT CENTS of every one hundred contributed to the cause of Foreign Missions in our Church go directly to the work in the field and are used in the mission work. In other words, the whole outlay for carrying on our work is on the average, year by year, about TWO PER CENT. It should also be stated that the larger part of this is expended in printing, mailing and otherwise distributing missionary intelligence. Surely this is not a large expenditure for performing all this great work that God has put into our hands.

* * THE END OF THE YEAR is near at hand. Churches, Societies, and friends who desire to have contributions enter into this year and their work be part of this year, which has been one of great interest, should forward their offerings at their earliest convenience.

MISSIONS.—Both have held their Annual meetings and report very many things to encourage. In many respects the past year has been emphatically a year of not laboring or giving in vain to the cause of our blessed Lord. The story of it will be a most interesting one as it will shortly appear in the Reports.

J. B. DALES, Cor. Sec.

Philadelphia, March 12, 1889.

The Fifty-first anniversary of the Ladies' Foreign Missionary Society, First U. P. church, Allegheny, Pa.:

We can scarcely believe that already a year has passed since we celebrated our Jubilee services, but the swift returning anniversary reminds us that this is indeed true. It would be monotonous to tell you again of our work for children in Egypt that still goes on. In addition to this a call came to us from a little struggling band far up the Nile, to help them build a church in that spiritual wilderness, where poor benighted ones who know nothing of a Savior, may be taught "to know Him whom to know aright is life eternal."

Our answer to that call made glad the hearts of a little band in Monsoura. Money has also been forwarded for the purchase of books as helps to the study of the Scriptures, for the girls in the Pressly Memorial Institute, and also for some part in the furnishing of the schoolroom. Our Jubilee Fund, which is distinct from our regular subscriptions, is appropriated to the Woman's Hospital in India. This, with our pleasant meetings from month to month, has been the work of the year. We have asked God's blessing on our appropriations, and on our meetings, and we feel we have received it.

It is with feelings of great sadness that we record the death of three of our members: Mrs. Sawyer,

Miss Mary Lysle, Mrs. John Ray, three of His dear children taken from work on earth to the Father's house above to enjoy forever the rest that remaineth: "Blessed are the dead who die in the Lord."

To us who remain the admonition comes forcibly, "Work while it is called to-day, for the night cometh when none can work, and, "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

MARY HERRON, Sec.

As the United Presbyterians of Bent Co., Col., and Greeley, Co., Kans., cannot attend any Presbyterial L. M. S. on account of the great distance, February 28th, 1889, in the afternoon, in lieu of the Pres. L. M. S., a union meeting of the Colokan and Colony Ladies' Missionary Societies was held at Colony church. The following is the programme carried out: Devotional exercises were conducted by Mrs. Jas. Montgomery, President of the Colokan L. M. S., who presided. Mrs. Jno. Hudelson then read an essay on "Answers to Prayer." Mrs. Jos. A. Brown gave a Bible reading on Prayer and Miss Carrie McDaniel read an essay on "Working for Christ." The Colony Mission Band then had declamations by Annie Filton, Allie Rees, Zettie Tilton, Harvey Rees, and Roy Brown and one, "Christian Giving" in three parts, by Allie Rees, Edith Tilton and Abbie Hunter. After an essay by Mrs. Rev. A. B. McCarroll, telling How to Interest the Young in Mission Work, a question box was conducted by Mrs. Jno. Foster and Miss Lizzie McDaniel and participated in by a dozen or more. Among the motions carried was one to have semi-annual union meetings; to take a thank-offering collection to send to our Presbyterial L. M. S., and to send the minutes of this meeting to the WOMEN'S MISSIONARY MAGAZINE. The attendance was good and the exercises helpful as well as interesting, being interspersed by the singing of several Psalms.

MRS. JAS. MONTGOMERY, Pres.
ELLA M. ROSS, Sec.

At the regular meeting of the Ladies' Foreign Missionary Society of the 1st United Presbyterian congregation of Allegheny, March 7th, 1889. the following minutes were read and instructions given to send a copy to the family and also to the Women's MAGAZINE for publication.

Again the Ladies' Foreign Missionary Society are reminded that life is uncertain, in the sudden death of our earnest, interested associate, Mrs. Nancy Y. Ray.

We will miss her hearty, intelligent, co-operation in the work of our society, as we assemble from month to month; but the comforting assurance is ours that while absent from the meetings here, she is, with other loved ones, "harping with their harps" and "singing the new song before the throne," "in the presence of the Lamb."

May we heed the warnings, "Behold I come quickly," "In such an hour as ye think not the Son of Man cometh."

To the bereaved and sorrowing husband, sisters and brothers, we extend our sincere sympathies, commending them to him "who is over all and in all.

COMMITTEE.

The Woman's Presbyterial Association of Arkansas Presbytery met in Walton, Kansas, on October 17th, 1888. Devotional exercises were conducted by Mrs. Mustard, the Vice President. Mrs. Guthrie in a few kindly words welcomed the Association to Walton, and her address was responded to by Miss Mary Bain. The Association listened to a very instructive paper entitled, "The Women of the Bible." Encouraging reports were read from nine societies, showing a deep interest in missionary work. The Association was favored with an interesting address by Dr. A. G. Wallace, showing the great need of special effort on the part of the missionary societies in behalf of the parsonage fund. The Synod of Kansas being then in session, extended an invitation to the ladies of the Association to occupy an hour of the time during an afternoon session. The invitation was accepted and the time was occupied by some very pleasing exercises by the "Willing Workers" of Walton, which were highly appreciated. Papers were also read by Mrs. Graham, of Newton, and Mrs. Cochran, of Wichita. Then followed an address on "Home Life of Women in Egypt," by Mrs. A. M. Nichol, which was a tender and loving appeal for these poor benighted sisters, and went to the heart of every listener. She is full of enthusiasm for the missionary work, and shows an earnest desire that these precious souls be brought within the fold of Christ. The meeting was one long to be remembered, and although our humble efforts seem weak when the magnitude of the work is considered, yet in this meeting with the Synod we were encouraged by the sympathy of the ministry and the eldership, and made to feel that we are all laboring for the same Master. As the large audience joined in singing the 147th psalm, our hearts were touched with a devotional spirit and we felt the presence of the Divine Master in our midst. During the meeting of the Association the matter of WOMEN'S MISSIONARY MAGAZINE was discussed and the delegates were requested to bring it before the local societies. Owing to the expense incidental to an attendance upon the W. G. M. S., it was thought best not to send delegates. We returned to our homes feeling greatly benefited and strengthened for future work, with hearts full of gratitude to the good people of Walton for their kindly efforts in our behalf.

N. J. COCHRAN, Cor. Sec.

Treasurer's report of Ladies' Foreign Missionary Society of the First U. P. church, Allegheny, Pa., for year ending December 31st, 1888:

DR.

Balance in treasury January 1st, 1888,	$199.83.
Contributions of members,	358.25.
Contributions to Jubilee Fund,	199.50.
For Reports of Convention,	6.35.
Total Receipts,	763.93.

CR.

To Delegate's Fund	5.00.
To printing 300 copies of 50th Anniversary Report	23.00.
To scholarships in Pressly Memorial Institute, Asyoot, Egypt	150.00.
To salary of Miss Given	100.00.
For books for school, Asyoot	50.00.
Miscellaneous expenditure,	25.00.
Total disbursement,	353.00.
Balance in treasury,	410.93.

We are pleased to report an increased membership and funds during the past year. But closely following this encouragement, death has once, twice, three times entered our little circle and taken from us efficient, faithful members. And while we who remain hear the call bidding us "Work! for the night cometh," surely it appeals also to many of our women in the church to fill up the depleted ranks and help carry on the Master's work.

E. DAVIDSON, Treas.

IN MEMORIAM.

At her home in Xenia, Ohio, Miss Lydia Collins sweetly fell asleep in Jesus, December 12th, 1888, after a long and lingering illness, which was borne with Christian patience. Many times was the prayer offered and the hope expressed that her sickness might not be "unto death." In appreciation of her worth we would say she was always willing to serve the society in that way which would best advance the Redeemer's cause, yet ever modest and retiring. Her presence will be missed in the House of God, the Sabbath School and Missionary Society, all of which places the language of the Psalmist was hers, "With joy I hear my friends exclaim, 'Come let us in God's temple meet.'" While as a society, we sincerely mourn the loss of one so beloved, our sympathy is extended to the friends so deeply bereaved--especially the mother and sister by whom the loss is most keenly felt. Among her bequests was one of fifty dollars to the society, of the 2d United Presbyterian church.

It has pleased our Heavenly Father in his all-wise providence to remove from us our much loved friend and co-worker, Miss Emma McKesson. Her abounding liberality, her readiness for every good word and work, cause us as a society to feel that we have lost one of our most earnest and helpful workers; the church one of her most constant and valued members; the home one of its bright ornaments. With the graces of the spirit in lively exercise, she won the hearts of all who knew her and gave her a welcome in every circle. To the bereaved circle in the home we extend our sincere sympathy—to father, mother, sisters and brother.

BELLA ROBINSON,
Connellville, Pa., Aug. 8th, 1888.

BENARES.